

# ANTI-SLAVERY BUGLE.

OLIVER JOHNSON, Editor.

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## THE ANTI-SLAVERY BUGLE,

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It is occasionally said, and numbers to those who are not subscribers, but who are believed to be interested in the dissemination of anti-slavery truth, with the hope that they will either subscribe themselves, or use their influence to extend its circulation among their friends.

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## Selections.

From the New York Tribune.

### Law in South Carolina.

A man named John M. Barrett is now in jail at Spartanburg, S. C. on suspicion of being an Abolitionist, and is quite likely to suffer smartly, under the Code Lynch if some provision in the bloody statute-book of Carolina cannot be stretched to reach his case. Yet it is not pretended that he has been engaged in inciting the Slaves to insurrection or flight, nor even that he has approached them in any manner whatever. But he is accused of having had an agency in what is far more dangerous—in enlightening the *White Non-Slaveholders* of South Carolina with regard to the glaring oppressions to which they are subjected by reason of the dominance of Slavery—the inequality of Representation between the strong Slaveholding and comparatively non-Slaveholding portions of the State—the rigid monopoly of Office by the great Slaveholders—the degraded condition and gloomy prospect of the *White Freeman* of South Carolina who do not own Slaves, &c. The letters which fully though briefly exhibit this subject in its true light were written by a native of South Carolina, himself formerly a Slaveholder and thoroughly acquainted with his subject. There is no such thing as answering him—the only safety of the Aristocracy is to be found in keeping all knowledge of his letters from the public addresses. Of course the South Carolina journals are guileless of any such "incendiaryism" as would be involved in their publication.

Somebody out of the State has strongly desired to bring these letters (signed "Brutus") to the knowledge of the class to which they are addressed, and, knowing that Mr. Barrett was about to travel through the upper part of South Carolina, has requested him to drop packages of letters (printed) into some specified post-offices, addressed to various citizens of the State. As yet, no particle of evidence has appeared showing that Mr. Barrett knew what was in the letters, or that they were obnoxious to any party in Carolina. Yet "The Spartan" of a late date says:

"The charge under which he was arrested is punishable by twelve months' imprisonment and one thousand dollars fine. But it may be indicted under the charge of incitement of which the State Attorney may think himself able, by competent testimony, to convict the prisoner. There is more than a possibility that Barrett may be indicted for an offense, the penalty of which is death, without benefit of clergy; and assuredly, if convicted, all the abolitionists in the United States cannot save him."

—But it is not an easy to convict a man legally of crime as to threaten it, even in South Carolina, and Slavery has taken another step in its own direction at Spartanburg. There is in the Post-Office at that place a letter directed to "John Edward Thompson," which the accusers of Mr. Barrett assert was intended for him, or that he has authority to take it from the office. He respectfully declines to have anything to do with it. They then summon the Postmaster to appear in Court as a witness against Barrett, and bring this letter to be broken open and used in evidence against him. The Spartan says:

"Mr. Legg was arrested and brought before the Magistrate. He said in his defence that he was a sworn officer of the Government, and had given his bond and security for the faithful discharge of his duty; that he was not authorized to deliver the letter to any one but the party or his agents; that before the next Court of Sessions he was bound to forward the letter to the Department in Washington; that he was as willing as any one to discharge his duty to the State as a good citizen; that with due deference to the distinguished authority under which the Magistrate was acting, he felt himself compelled to decline delivering up the letter, or to enter into recognizance except for his personal appearance. This defence, though strictly correct was not deemed satisfactory by the Magistrate, who thought that the post-office was not intended to enable criminals to perfect their schemes of crime with impunity, and their schemes of crime showing, if the post-office contained evidence of some crime perpetrated, or about to be perpetrated, the postmaster, like any private individual, was bound, upon the requisition of the State authorities, to produce the evidence."

"Mr. Legg was therefore committed to jail, until he shall have given bond and security for his own appearance at Court, and the production of the John Edward Thompson letter. By the advice of Counsel, and in order to relieve himself from his painful and disagreeable position, Mr. Legg finally complied with

the order of the Magistrate, and is now under bond to appear and produce the letter. Mr. Legg's conduct in this whole affair was wholly irreproachable and becoming his general character. It was firm, temperate, and respectful, showing a conscientious determination to do his duty, according to the best of his knowledge and ability both to the State and the General Government."

"Thus has been made the first feasible issue at law with the General Government. The State must succeed while she retains her sovereignty, and before she will give up that she will give up all that trammels or interferes with it. We commend the precedent to the Magistracy of South Carolina, and none of them will refuse to act upon it when called upon. They could hardly have a higher or more reliable authority than the venerable Judge Johnson. Self-defence is the first law of Nature, and that law is a part of the code of every sovereign State in the Union. No law or regulation of the General Government can deprive us of this inalienable right, nor will we suffer ourselves to be cheated, tricked, or bullied out of it by any human power or form of law."

The Charleston Mercury hereupon "mixes in" to the fray in the following fashion:

"The issue raised is this: Have the criminal authorities of the State the right to compel the attendance of the agents of the Post-Office Department in this State to bear testimony as to any crimes perpetrated through the Post-Office against the State, and to bring and lay before the Courts any letters in their possession proving such crimes. The laws of Congress make no provision for the case which has arisen, because it never entered into the minds of former Administrations that the action of the General Government could become perilous to the safety of a State; that instead of being a protector and supporter of order and law, it should, in any of its branches, be used as an instrument of incendiarism and bloodshed. Now, we know not what Postmaster Collamer may do in the premises. Mr. Kendall, one of its predecessors in office, issued a circular to the Postmasters in the Southern States, directing them not to circulate incendiary publications through the Post-Offices in those States. We should suppose that if a Postmaster can suppress a letter or document, he might, for the same reasons which justify its suppression, carry it into Court, in furtherance of the criminal laws of a State. But whether the Postmaster General shall pursue this course or not, we have no idea that this State will flinch from protecting itself against the flagrant conduct of the Post-Office, or its agents, within its limits. If her laws are clear and strong enough for her protection, they will be made so. If the Federal Government thinks proper to attempt to shield its officers with privileges and immunities incompatible with the peace of the State, let it do so. One of two things will occur: they will have either to leave the service of the General Government, or suffer the penalties of our State laws, though life itself should be the forfeit."

"We would put a few questions to our readers before closing this subject. How comes it that the very first fruits of the existing Administration, which the South lifted to power, have been the vigorous exercise of the only branch of the Government which directly reaches us—the Post-Office Department—to assault and overthrow our Slave institutions? May not the fact that we have Abolitionists in the offices of Vice-President of the United States, Secretary of the Interior, and Postmaster General, by Southern co-operation, lead to the conclusion that the South is now ripe for all sorts of Abolition experiments? In the face of these results, can any true Southerner, who, from mistaken views, aided in producing them, do otherwise than abandon the Administration, and turning his back on Taylorism and Abolitionism, stand by the South in maintaining her rights and honor?"

"It is very fortunate that our steam communication by water between the North and the less lunatic South is already so nearly perfected that it will not be very inconvenient to carry the Mails around in case South Carolina expels them from her soil. It is quite clear that Mails are very much out of place there, and it is scarcely probable that the disunionists will soon find a better excuse for expelling them than the present. We should prefer to let things go on as they have gone, but between a rifled, spy-haunted, dog-eared Mail and none at all we could not hesitate—our choice is None. We greatly mistake the present Postmaster General if he will suffer the law to be trampled upon to humor Mr. Barrett's ravaging persecutors. If there is any law to justify the opening of this letter, of course let the law be obeyed; if there is not, (as 'the Chivalry' seem to confess) let them open it at their peril! If Slavery will make an issue with the Law, the sooner it is done the more welcome."

—Mr. Barrett, we learn from our Western papers, is a highly respectable citizen of Indiana—a leading Free Soiler, but not an Abolitionist. He is in a perilous position, from which he may never emerge with life, but we trust he will at least preserve his honor unsullied. South Carolina has bullied Northern freemen out of their rights at least once too often already."

GENERAL MATTHIAS.—We were shocked yesterday in hearing of the death of this well known citizen. He was among us last week. He was the head of the Order of the Sons of Temperance in Ohio, and, as such, exerted great influence over the State.—*True Democrat*, Aug. 4th.

WOOL BUYING IN COLUMBUS.—There has been more than the usual amount of competition this year in the business of buying wool in most of the cities and larger towns in Ohio, and better prices than for several years past have been paid. In this city, we find on inquiry, that about three hundred and fifty thousand pounds have been purchased—at prices ranging from 22 to 25 cents per pound.—*Ohio Cultivator*.

## "NO UNION WITH SLAVEHOLDERS."

### THE CHARLESTON WORK-HOUSE—THE CURTAIN RAISED.

PHILADELPHIA, July 21st, 1849.

WM. LLOYD GARRISON:

Dear Sir—I presume that before this reaches you, you will have read a partial account of a late insurrection in the 'Charleston Work House,' as published in the papers of that city.—(If you have not, see slips enclosed.)—My object at present is to give a candid statement of facts, which can be relied upon for their truthfulness, as well as to show the doings of the sons of chivalry in the sunny South.

First, then, it seems necessary that you should understand what is meant by the 'Charleston Work House.' Let me say that it is not a house of industry; neither is it a house of confinement for obnoxious youths, nor a place in which vagrants are taken care of; but, alas! it is a house of blood, of cruelties and of murders; an institution erected and licensed by the city authorities, solely for the imprisonment and corporal punishment of the poor degraded slave. 'Charleston Work House' is far more horrible than any Spanish Inquisition that you have read of—deeds are enacted there which are a disgrace, a reproach, an everlasting stigma upon the dignity of man.

It is in this abominable place that the tyrannical master, for the most trivial fault or for the heinous purposes of lust—or the jealous and tyrannical mistress, for a mere dislike, or something saucy which she perceives in the countenance of the abused slave, is allowed, at will and pleasure, to send their slaves, of either sex, age, or condition, to be 'corrected.' And how? In what manner?—Before high Heaven, I speak truly—this is the mode. Iron rings for the feet are fixed in the floor, through which the feet pass to the instep; the hands are tied together, and by a block and tackle raised over the head, and drawn up to the ceiling of the room. During this operation, the joints of the victim are often forced to crack; for he is remembered, the victims are in a state of nudity when thus prepared. The whipping-master—a strong, athletic fellow—deals out twenty lashes with a cowhide, three feet long, and about one-quarter of an inch in circumference at the smallest end, each blow upon the flesh of the poor stretched slave causing the blood to flow, for an incision is invariably made upon the skin. After the whipping, the wounds are washed with salt and water to prevent mortification, and the slave sent back to the owner. This is no fancy sketch, but stern reality. For each slave thus handled, the institution receives the sum of fifty cents—twenty-five cents turkey fee, and twenty-five cents whipping fee.

Formerly, until within the last ten years, this Work House was let out at \$3,000 per annum; but the city fathers have discovered that the lessee was making a fortune by the shedding of blood, taking in annually upwards of \$8,000, refused leasing, and hired a master or superintendent, at a salary of \$2,000 per annum, thereby securing the profits to the city. It was also formerly customary to publish the monthly report of the income, and number of slaves whipped and otherwise punished, (I had a copy of this report, but it is somewhat misplaced) in the papers of the city; but it has been thought prudent, since 1836, to omit this publication, lest those intemperate abolitionists would comment upon it. And be it known, that reverend gentlemen also patronize this house of cruelty, though in a cowardly manner. For instance: when a master or mistress wishes a servant corrected, a constable is called, who takes his prisoner publicly to the Work House, and returns him or her to the master or mistress, for which he receives a fee of one dollar. But not so with the reverend gentlemen: they take their slaves into their private coaches early in the morning, have them whipped, and early return to their prayers and breakfast, as if doing God service. O, what hypocrisy!

I assert this as a fact, from twenty years' observation, and I do not feel backward in stating that the Rev. Wm. Capers, now Bishop of the Methodist Episcopal Church, South, at Charleston, S. C.; Rev. Dr. Bachman, of the German Lutheran, Rev. Mr. Forrest, of the Presbyterian, Rev. Mr. Gilder, of the Congregational, Rev. Mr. Hanckel, of the Episcopal, Rev. Wm. H. Barnwell, of the Episcopal, and Rev. J. B. Campbell, have and do now patronize this house of blood; and that the last named, Rev. J. B. Campbell, had a female slave most cruelly whipped about two years ago, for not cleaning his horse properly.

It was in this abominable house that the brave Nicholas was confined; it was amid such scenes that he lived. No wonder that his manhood was aroused; and to this add the fact that a female relative, a dear sister, was also there incarcerated, soon to be sold—in fact, the slave-trader named Gilchrist had already bought her, and had come to this very house to remove his property;—this so aroused Nicholas that he swore vengeance; he declared that this separation should not take place but by death. His manner so terrified the master of the Work House, J. C. Norris, who threatened Nicholas, bay, seeing that he was determined, and not to be intimidated, sent an express to the Mayor of the city with notice of this insurrection. In a little time, the whole city was alarmed. The keeper of the jail—which is adjacent to the Work House—whose name is James McCollin, having heard the noise, girded on his sword, and with pistol in hand, went to the aid of his valiant countrymen, Gilchrist and Norris. But the three pale faces, with sword and pistols, were afraid to approach this roused man, until his Honor the Mayor, arrived, with his posse, when, being outnumbered, and backed by the sword, Nicholas was subdued, and his few followers. McCollin stated at the trial, that Nicholas exclaimed, at the top of his voice, 'we are at liberty, and we will show you what we are'; which expression,

alone, from a slave, is worthy of death, says the chivalry of the South.

After a night of agony—for he it known that the city that night was doubly guarded; no slaveholder went to bed without a loaded pistol under his pillow, and his chamber door locked, barred and bolted, for 'conscience makes cowards of them all'—to their great relief the morrow arrived, and Nicholas and his followers were brought to trial before a court of freeholders and magistrates—a mock trial. Five men who are freeholders, and two magistrates, doomed these men, Nicholas, George and John, to death, after a trial of a few hours; and in five days, it was carried into execution. The court was continuing its sittings upon the others implicated when I obtained the information from which I quote. How many more will be murdered by hanging or the bloody lash, a few days will evince.

Thus it is that men are murdered under the cloak of law; Southern jurisprudence establishing, and Southern Christianity, with bishops, priests and deacons, sanctioning such bloody proceedings.

O, when will this tyranny be over! When will the people of these United States love mercy and do justice! Ought they not to tremble for their country, as did Jefferson, and endeavor to save her from the impending wrath of God? Would there not be more wisdom and justice in the people of the free States calling public meetings and raising funds for the overthrow of this stigma upon republicanism, American slavery, rather than to offer their aid and sympathy to European nations, whose slavery, though bad enough, is a 'light as air,' when compared to the slavery that is protected by the Constitution of the United States of America!

Out upon such vile hypocrisy! Urge on, urge ever, faithful friend, devoted Garrison, a dissolution of this polluted Union; for be assured, that five years would not pass away after such an event, before the slaves would free themselves; for he it known, that the slaves of these United States are no mere African slaves, but they are slaves born in the United States; they have improved with the age, and, by the help of the abolitionists, they are aware that Liberty or Death should be the watchword of every man, be his complexion what it may; and were it not for fear of Northern bayonets, (O, shame! shame!) they would soon come to the conclusion, that 'Resistance to tyrants is obedience to God.' Yours for the oppressed and true,

PLACIDO.

### Farther Particulars.

Extract of a letter from a resident in Charleston, S. C., dated 'Charleston, July 22nd, to a gentleman in Boston:—

'We have had quite an excitement here; the inmates of the Work House mutinied, and the keeper was compelled to let them into the street for his own safety. He notified the Mayor of the fact, and the alarm was given. Men ran in all directions with guns and bayonets, pistols, swords, canes, hatchets, &c. I could not imagine what was to pay. They arrested three, and had them tried the next day, and hung on Friday last—just eight days from their trial and conviction. There are said to be one hundred and fifty upon the road, part of whom are from the Work House; they have burnt several houses or plantations. Several companies have gone to hunt them.

Last Tuesday, ex-Governor Aikin's coachman was taken to jail for being at the head of a plot. The three men who were hung divided the plan, and told the leaders.

The three men were hung one at a time, and when the first was dead, he was laid under the scaffold, and the second brought under for his turn, and soon the third. The scene showed a revengeful disposition on the part of the people—hanging one at a time, and allowing the other two slaves to be spectators to the scene.

As near as I can ascertain, one of the fellows that was hung was a man by trade, and paid his master twenty dollars a month, and at the same time had paid his master seven hundred dollars in part pay for his freedom, which his master agreed to give him when the amount agreed upon was paid.—This, I understand, was \$7,000; but his master put him up for sale, and he was sold. He refused to go with his new master, and ran. Officers were sent after him, and he was overtaken; he struck one of them, and I believe killed him. He was tried, and sentenced to be hung; but his old master, Kelly, said he was deranged, and got a new trial granted him. He was put in the Work House, to await his trial, when he headed this insurrection. His name was Nicholas; the other two, George and John. There are several more to be tried, who will probably be hung.'

FREE SOIL AT THE SOUTH.—If the Free States would only be firm, united and earnest in opposing the Extension of Slavery, the seeming hostile unanimity of the South would very soon cease to be. Col. Benton's late speeches has met a hearty response at the South from more than would readily be believed. A very large meeting of the Democracy of Platte (Senator Acheson's) County, recently

'Resolved, That whereas Hon. T. H. Benton stood by the Constitution and the country in 1832, in opposition to the nullification principles of J. C. Calhoun and South Carolina, that we now, in the year 1849, stand by him and his principles in this, his day of persecution, believing, as we do, in his willingness to promote the true interests of Missouri, and maintain her constitutional rights.—We look to him as one of the ancient landmarks of liberty—long may he stand on the battlements to guard the citadel of liberty, with his sleepless vigilance, against corrupt disunionists and nullifiers.'

We have already published the well authenticated report that Senators Houston and Rusk of Texas had assumed substantially Col. Benton's ground. The Vicksburg (Miss-

issippi) Sentinel (Lyon) has the following, indicating another rather important cave in.

'Mr. WALKER.—A report has reached us, said to be well authenticated, that Hon. R. J. Walker has publicly declared his approval of the course and opinions of Mr. Benton—in other words, that he is in favor of the 'Will-mot proviso,' and the application of 'Free Soil' doctrines to the new Territories. We are not prepared to believe this, but it comes to us from such a source as to justify the mentioning of it in our columns.'—*N. E. Tribune*.

From the Western Reserve Chronicle.  
Rev. Mr. Walker.

Being at Mesopotamia on the 23d of July, and learning that this gentleman was to preach an abolition sermon, we embraced the opportunity of attending, to hear what he had to say. When we got to the house he was talking about the piety of Gen. Taylor, and not having learned the subject of discourse, we scarcely knew what he was driving at; but before we had been long seated, we soon discovered that the Proclamation of General Taylor, as President, for a general fast, on the first Friday of August, was the subject of discourse. He discoursed first, upon the fast proposed by Taylor, and second, upon the true fast, such as all good people should observe. The Lecturer went on to say, that the idea of the proclamation was, that this nation had been guilty of some great national sin—some great moral delinquency, and hence an overruling Providence had sent the scourge among the people to punish and chasten us as a nation, and now, it was proposed to appease the Divine wrath, by fasting and prayer, and thus drive away the Cholera.

This he regarded as hypocrisy, as mockery, and worse than blasphemy. What was the national sin! What was the condition of this nation! One-sixth of the population, with their strong arms and brawny hands, were in abject and absolute bondage—compelled to give the proceeds of their labors to enrich others, to enable a privileged few to live in affluence and ease, and dominate over the down-trodden and oppressed. One-sixth of the women of this country were subjected to all the insults, abuses, and hellish lusts of an unbridled licentiousness—a licentiousness created, fostered and sustained by our accursed system of Slavery. One-sixth of the women of this country were beyond the protection of all law, so far as their persons, or their marital rights are concerned. One-sixth of the children of this nation are born and reared for the auctioneer's block, are born and reared for the market as chattels.

The system of slavery, that is the cause of all this iniquity—that is the cause of this great sacrifice of others' rights—that comes into existence upon the innocent female and makes her an outcast—an outcast—a mere brute—that compels the infant born or unborn to a life of degradation, of ignorance—and a life of unrequited toil—is the cause of many more wrongs that afflict the people of this nation, and retard the progress of humanity. It creates, in the midst of our republican institutions, a race of despots, of lordly aristocrats, who are reared and bred as tyrants, and taught to tyrannize over all with whom they may come in contact. It places its burdens not only upon the enslaved race, but also upon the poor white population in its midst. It keeps them down as effectually as the serfs of the Russians. It keeps them in ignorance, refuses them the rights of American citizens, and dooms them to a life of slavery almost equal to that of the Africans. It has controlled our government and its policy for years. It uses the high places it has been enabled to get by its influence, to perpetuate its power, and to forward the views of its own peculiar selfishness. It poisons the public morals, corrupts the churches and makes their Christianity a hypocrisy; it blunts the sensibilities of the people and dries up the fountains of their hearts, so that they cannot feel and appreciate the condition of the oppressed in the nation.

Such is our condition, faintly sketched.—Much more might be said about it; yet this was enough. With this state of things, it was proposed to ask an offended God to remove the scourge he had sent to punish this nation for its great wickedness. No repentance was expected. No effort was to be made towards relieving the oppressed, towards correcting the many evils our system of Slavery has brought upon the nation, and hence he looked upon it as hypocrisy.

He did not look upon the cholera as a scourge sent by God to punish us as a nation for our sins. He thought it the consequence of a violation—the confined violation of the laws of nature. That if it was sent by God it would be directed at those who had something to do in the management of the affairs of the public—those who had been directors and had brought the nation to commit such sins. It rages most among the dirty, miserable wretches who inhabit the lanes and by-ways of our cities. It is most severe upon those who were not permitted to have any voice in government. In the South, the slaves were the most peculiar objects of its attack. In and about Nashville it is said to have been confined to the slave population. So of Charleston. In Savannah, none but slaves were its victims. Gen. Taylor, it was reported, had lost about one-third of his slaves. Hence he looked upon it as a mockery to ask God to remove that which he has nothing to do with.

He next discussed what he believed was a true fast, and one acceptable to God. It was, to let the oppressed go free—to unbind the chains that keep down the body, the soul, and mind of every human being, correct the bad state of society occasioned by our institution of Slavery. Teach all true republicanism. Bring our government into its legitimate track, wrest it from the haughty Southerner who uses power but to abuse it—who uses it but to spread his selfish doctrines, and poison the public mind. Elevate the down-trodden—teach them their rights and

duties. Educate every man, woman and child, teach them the true ends of their being—teach them that they were intended for free, rational, intelligent human beings.—Teach them the laws of their own being—and what the penalty of a violation of those laws will be. By such a course our nation will keep a true fast, will do good to its people, and do an acceptable thing unto God.—By such a course the oppressed will be made free, will be raised in the scale of being—a general good will be done to all, and will have more to do with driving out the cholera than all the fasts that can be proposed by the President.

Until the sins of our nation were done away—and our moral delinquencies corrected, all fasts and prayers proposed by the President in his proclamation would be but blasphemy in the sight of God.

Mr. Walker is very happy in argument and illustration, and a man of decided power as a public speaker. His appeal to the audience, in conclusion, as to their duty in cutting loose from the South, by breaking the chains forged about their necks by ecclesiastical councils, or the leaders of political parties, and creating a true public sentiment against Slavery, was most beautiful and powerful. We have stated only the main points of his arguments, omitting their enlargement, and the manner in which he sustained them by illustration.

While we may not perhaps be able to agree with the Lecturer on all points of his creed, yet we must say that he enunciated many excellent anti-slavery truths, which cannot but do good to those who heard them.

### White Girl Sold for a Slave.

The Muscogee Democrat says:—On Tuesday last, a young white girl of the name of Nancy Fann, who had for two years been an inmate of the house of one James R. Jackson, formerly of Alabama, but latterly of Shell Creek, in this county, was, on petition of her mother, a Mrs. Gilder, from Hawkinsville, brought before his honor, Judge Alexander, on a writ of Habeas Corpus, and after an investigation of the case, delivered in charge of her maternal parent. Fann's wife had obtained, several years since, a divorce from him, and subsequently married a man named Gilder, since deceased. The girl Nancy, was taken off by her father, Fann, to Girard, Alabama, whence he removed to Wynton, where about two years ago she was sold as a slave by him, for a blind horse and Jersey wagon, to James R. Jackson. By some means the mother heard of the situation of her daughter, now 17 years of age, and came on here three months ago, with a view to release her from bondage. Accordingly she visited the house of the latter and staid there three days, when she was ordered off and otherwise abused for seeking subsequent interviews with her daughter, who was treated in all respects as a negro slave by Jackson and his family! This becoming known in the neighborhood, Mr. J. McGuire and other gentlemen interested themselves in the matter, and by the generous and voluntary aid of Col. S. Jones and Col. Rutherford, the Sheriff assisted the mother in the recovery of her child by a writ of Habeas Corpus.

To the credit of the bar of this city and Girard, not one of the lawyers would undertake to defend the illegal claim of Jackson to the services and person of Nancy. Indeed, the public feeling was getting excited both against Fann, the seller of his own white child, and Jackson, the purchaser. The latter treated the female most shamefully. She was the only servant about the house, or in the field of Jackson, and was compelled to perform the most laborious and menial drudgery! As to Fann, he is said to be a coward of the lowest class, and is now living in the neighborhood of the Wynton Female Academy, having selected that quiet and respectable village as a refuge from the lynching threatened him in Girard, if he did not leave the latter place with despatch.

### National Villany.

From the National Era.

The pastor of a colored church in Winchester, Va., having been over-excited during a revival of religion, became temporarily insane. He was sent to Staunton, where a cure was effected, and he received from his keepers a certificate that he was a Methodist preacher, a free man, had been under treatment for insanity, and been cured of it, and was then on his return to Winchester. Passing through Washington, he was taken up, carried before a magistrate, a local preacher in the Methodist Episcopal Church, and, in disregard of his certificate, was committed to jail as a runaway slave. In due time, he would have been sold into Slavery to pay his jail fees, had not this citizen accidentally become informed of the case. He immediately procured copies of the man's free papers from the Clerk of the Court at Winchester, describing him, &c. Taking with him another respectable citizen, he went to the jail, and, in the presence of the jailer, examined the prisoner, whom he found to answer to the description in all points. They then proceeded to the facts, showed the papers, and bore their testimony. His answer was, that the papers were worth nothing; color was prima facie evidence of Slavery; color was prima facie evidence of Slavery; and he could not discharge him unless competent witnesses should be able to swear that the prisoner was the man whom the papers described as free. They indignantly left him, brought the prisoner before Judge Cranch, on a writ of habeas corpus, and the Judge, as might have been expected in one who understood Law and Justice, on examining the papers, instantly ordered his discharge. The Judge, we believe, never graduated as a local preacher.

A slave was arrested on Sunday week in New Orleans for playing a fiddle in a coffee house, and thereby violating the Sabbath!